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ABSTRACT

Part of the "Teaching Young People to be Critical Series," this booklet defines and analyzes emotions and emotional terms for children in light of theories of philosophers Ludwig Wittgenstein and John Dewey. Intended for individual or small group work, the objectives are threefold: reading improvement, reading enjoyment, and student involvement in making the leap from abstractions to practicalities in dealing with some of life's more common enigmas. Emotions are defined as thoughts which cause feelings. An emotion word such as love refers to a feeling (bodily sensation), a thought, a situation, and an action, and can be classified in this way. Stressing the use of reason, the book explains that it is possible to change an emotion by changing a thought and that a person creates and causes his own emotions. Negative emotions such as anger, guilt, and fear, and positive emotions such as humor and love are then discussed. Three principles are suggested for use in clarifying emotions: reducing all abstract terms and ideas to concrete and particular examples; being conscious of every action, thought, and feeling you have; and learning to be objective and rational. In summary, 1) emotions are thoughts which cause feelings, 2) emotions can be changed by changing the thought, 3) emotions are not just feelings, 4) the more clearly we think, the better we can avoid negative emotions and develop positive ones, and 5) emotions are caused by us, not by others or the situation. (CK)

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EMOTION

A CRITICAL ANALYSIS FOR CHILDREN

by
Warren Shibles
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U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

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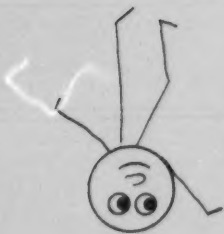
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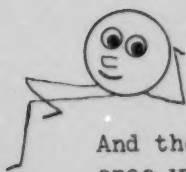
Let me introduce myself. I'm the thoughts people sometimes have when they read.

I think we create ourselves as characters, then live the character we create. Why not draw some of your own pictures as you read so I can look at what you draw too. That's why I'm up here.

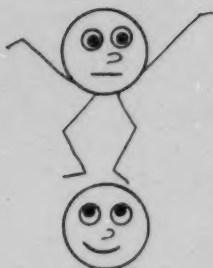
And I'm just the man to help you through the reading. In fact, you can't tell us apart - except that he is up there and I'm down here. And I sure do wish I were on top instead of down here.



The philosopher, Wittgenstein, once wrote, "My aim is to teach you to pass from a piece of disguised nonsense to something that is patent (obvious) nonsense." We will see that some things we think do not make sense.



And the philosopher, John Dewey, once wrote, "To be playful and serious at the same time is possible, and defines the ideal mental condition."



Emotions! There are a lot of possibilities here. Just pick the face you would like.

happy. You don't have to be angry. Just turn your mouth upside down.



sad



angry. Am I stuck with this face all of my life?



no emotion at all

Emotions affect you

There are some ideas which can change a person's entire life.

It is important to understand as much as possible about feelings and emotions. Emotions are perhaps the most important part of living. They affect us every minute of every day. You may be afraid of something, angry, sad, bored, irritable, or jealous.

If someone is angry with you, it may make you feel bad all day. Children often fight with one another, and keep fighting and hurting each other for years. By understanding what emotions are, and how they work, we can learn how not to be angry and how not to have other negative emotions. If we do not understand our emotions, we can become a slave to them and be discontent all of our lives. You may know some people who are often angry or hostile. These are people who cannot be happy because they do not understand how emotions work.



Anger begins as a thought in
this circle, then goes down to
these sticks here as feeling.



Then, I have
emotion.



Can you just be angry at nothing?
I'm angry at this corner of the
page.

Once a person understands emotions, it can and will greatly change his whole life and personality. Also, he will know a great deal more about emotions than others because many of the things usually said about emotions are misleading. Although emotions are of first importance, only recently have we begun to be clear about how they work.

What is an emotion?

Examples of emotions are love, anger, jealousy, hate, revenge, humor, etc. We can now deal with a specific emotion. What is anger? When you are angry, your face may blush or become red and you may have a certain feeling sensation. But, although most people say it is, anger is not just a feeling. You are angry with *someone* or at *something*. Anger is a thought, as well as a feeling. Your thought about something causes the feeling. For example, you think that someone did something unfair and you become angry. If the feeling comes before the thought it is a report of a feeling, not an emotion, for example, reporting a pain in



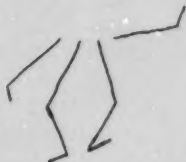
If you just tell how your body feels
then it is not an emotion but
a report of feelings. Then the
feeling begins in the sticks and
goes up to the head.



I yell if I hurt
my foot. I call
it footnotes.



I can't have emotion if this is all
I am.



I can't have emotion
if this is all I am.



I need both together.

your foot. Thus, emotions are thoughts which cause feelings. The emotion word refers to both the thought and the feeling. By "feeling" is meant bodily sensations. Anger, like other emotion words, refers not just to a) a feeling, but also to b) a thought, c) a situation, and d) an action. Each emotion word stresses one or more of these. For example, "rage" involves all four but stresses action. Each emotion can be made specific by describing the thoughts, situations, contexts, and feelings which are involved.

Each emotion can now be clearly specified

Each emotion can be described in detail merely by telling what thoughts, feelings, context and actions are involved. For example, jealousy is determined by finding out what the jealous person is thinking. It may be: "James should not be walking with my girlfriend. I don't like that and I fear she likes him more than she likes me." Also we need to know the context, actions and feelings involved. Thus, each emotion can be specified in this way. Before this theory was presented, emotions



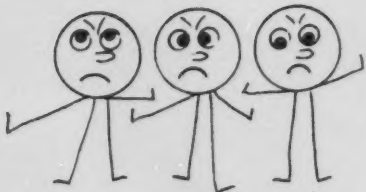
I'm angry!



I'm angry



I'm angry! I'm angry! I'm Joe!



The three angers.



Pleased to meet you.



I'm angry!



Me too!

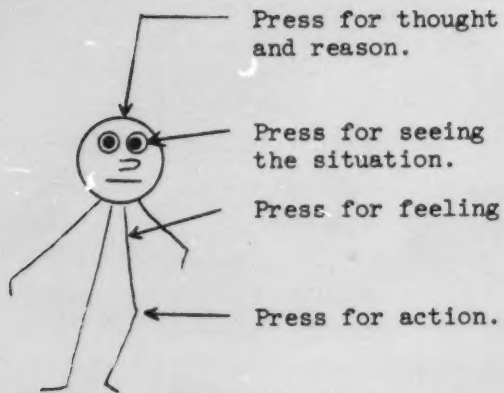


I'm angry.

were thought of as vague things in themselves.

We can never have the same emotion twice

Emotions are not just things. Because we call emotions by the same name, for example, "anger" does not mean they are all the same. Anger is basically a thought which causes a feeling. But because we never have the same thought (or feeling, context or action) twice, we never have the emotion twice. Your anger with your brother today is going to be different than your anger with him yesterday, because your thinking or feeling will not be exactly the same. The anger of a small child differs from his anger when he is older, because his thinking is much different. There are thousands of kinds of angers, loves, revenges, etc., as many different kinds as there are thoughts and feelings which make them up. Anger and love are not just fixed things which are always the same. They are fluid and changing. We cannot just say that someone is angry. We must know what kind of anger it is, what the person is thinking and



Press all four for emotion.
Emotion is all of these.



What do you think?



I don't know.

feeling. The emotion theory presented here allows us to do that.

Classification of emotion

Each emotion word stresses thought or understanding, feeling, context or action. Here are some emotion words stressing:

1. feeling: tense, cheerful, giddy, delight, thrill, tickle.

2. action: blushing, sigh, crying, scowl, smile, giggle, sneer, rage, growl, shyness, annoy, ridicule, irritated, terror, fury, apathetic.

3. situation: fears of things, greed, joy of life, jealousy, pity, hope, desire, fright, shock, surprise.

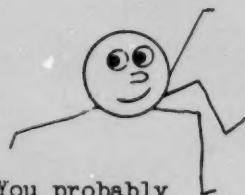
4. thought: (all emotions involve thoughts of some kind) guilt, shame, loyalty, love, anger, fear, anxiety, etc.

Emotions are rational

"Rational" means reason or intelligent thought. It is usually said that reason is the opposite of emotion, that there is no emotion in reason and no reason in emotion. This is false as the above definition shows. Anger is a thought which causes a feeling. Anger, and

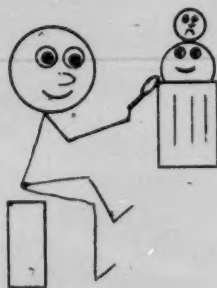
I just fell in love with
this page. Turn it very
gently.

I just fell in love.
I wonder whom I'm
in love with.



It's your feet. You probably
fell in love with your feet.
You tripped.

I'll have a happy
sundae with a mean
cherry and some
jealous nuts.



other emotions, partly refer to reason and thought.

Thus, whereas most people say that thought or reason and emotion are opposite, it is now seen that the reverse is the case. Emotion is partly rational. It involves thought.

Emotions are not just feelings

If emotions were just feelings, we would not know what to think of them. Imagine suddenly becoming angry for no reason at all. Someone may ask you why you are angry and you would reply, "The feeling just came over me." That would be strange.

Suppose you just walked down the street and fell in love. You didn't fall in love with anyone, the feeling just came over you. That, too, would be odd. It would be like saying, "I'm in love, but I don't know whom I'm in love with yet."

If an emotion were just a feeling, then we could solve emotional problems by just taking a pill or eating a soothing food. Imagine being jealous and someone telling you, "To cure that go have a chocolate ice cream soda." That would not make sense. You may feel a bit better afterwards, but still be jealous.

Part of what we mean by anger, love, jealousy



My left foot is jealous
of my right foot.

I'm going to get you
for talking about me
like this.



12

Who says I don't
have emotion? I love
cheese and cheese
loves me. I've
already eaten one
book on emotion. But
big books make me
upset.



20

or any emotion word involves and includes the thoughts we have, as well as the situation. Emotion words refer to much more than feelings. We would not be able to understand them if they referred only to feelings. We would not know what thoughts there are or what the situation is. A mere sensation or feeling is not an emotion and an emotion is not just a sensation or feeling.

We cannot understand emotions merely by studying chemical reactions in our stomach or body. We cannot study emotions merely by examining our muscles and flow of blood. We need to know what the person is thinking and what the context is.

Because emotions involve thought, we cannot study emotions merely by studying mice in the laboratory. This is because mice are not people and do not think or speak as people do.

Without having our thinking and our language, cats or mice cannot fear, love, or have the emotions we have. They cannot fear going to school or wonder what their goals in life will be. Thus one recent philosopher (C.D. Broad) wrote,

"This is just one more instance of the extreme complexity of human life and experience as compared with anything that occurs or could occur in animals."



I couldn't help being
angry. I forgot my
head today.

"I feel angry," is a mistake

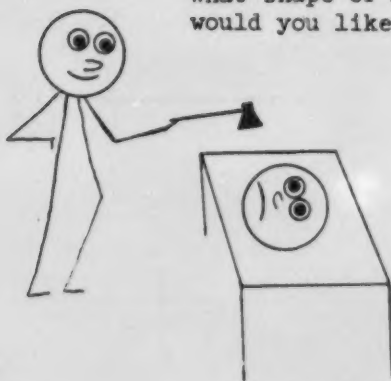
We often say, "I feel angry," or "I feel jealous." But we saw that emotions are not just feelings. Thus, it is always a mistake to say "I feel angry," or "I feel an emotion," because emotions are not just feelings. Because people usually say "I feel jealous," we tend to think that therefore jealousy is a feeling. Actually, it would be more accurate to say, "I think-feel jealous." Our language misleads us into thinking emotion is a feeling when we say, "I *feel* jealous."

Much confusion arises from making the mistake of being led to think emotions are feelings. We can still say, "I *feel* angry," just as long as we don't take it too seriously or literally. The following confusions result from thinking that emotions are feelings.

Emotions are not just passive

Feelings are said to just come over us. We can't help it. So if we think emotions are feelings, we may also think emotions just come over us. It is often believed that emotions are passive in this way. Emotions used to be called "passions," suggesting that they are passive

What shape of mouth
would you like today?



feelings which come over us whether or not we want them to.

Thus, someone may try to justify his anger. He may say, "I couldn't help it. It suddenly came over me." But this is no good. Emotions are not just feelings, and are not just passive. Rather, they involve thought, which is something we can control. It is a mistake to think emotions are just feelings beyond our control.

Emotions can be changed

Most people have the view that our emotions are somehow fixed in our nature and cannot be changed. For example, redheads are said to have a bad temper. One reason for holding the view that emotions cannot be changed is that people mistakenly think that emotions are feelings.

The view that emotions cannot be changed, or can be changed only slightly, is false. It is now known that emotions, to a large extent, involve thought. Therefore, we can change our emotions by changing our thought. Our emotions can be greatly changed. We can even learn how to change from being an angry person to hardly ever being angry. We can change our entire personalities in this way. We can



I've got to dump
this on someone.

eliminate negative emotions (jealousy, anger, envy, etc.) and develop positive emotions such as warmth, love, being happy, enjoying humor, etc.

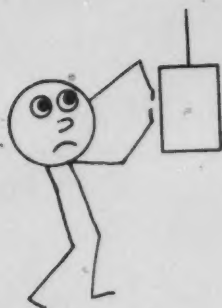
Emotions are not "released"

It is often said that we should "express" our emotions and not let them "dam up" within us. To say this is to treat emotions as things. They are not things. They are not things which get "ex-pressed" or "pressed-out" of us. How could they be? They are not fluids which "dam up" in us. That is wrong-headed thinking.

Rather, emotions are thoughts which cause and guide feelings. It is not feelings which are "held in" or "dammed up," but mainly thoughts which we are not telling or are too confused about to tell. If we start telling and clarifying our thoughts, then we are on the way to eliminating the negative feeling or emotion which it causes.

It is not good to just "let off steam"

It is often said that you should "let out" your anger. But just becoming angry, hitting a punching bag, going for a walk, or screaming, will



The problem is that I didn't do my homework. Maybe I'll feel better if I just hit this punching bag. (But it doesn't get at the cause of the anger.)



I hate being twisted like this.

not clarify your thinking. They do not get at the cause. People who think they should express negative emotions are often angry people. They become angry more and more of the time. To go for a walk or hit a punching bag is just a distraction from finding the cause of the anger.

It is important, when you are angry, that you be honest about it. Talk about it. One way of dealing with it, if you cannot prevent it, is to say, "I am angry about that," or "What you say makes me angry." This way you express your thoughts clearly without having to yell, or become irrational. Thus, it is important to be honest and admit to the emotions you do have, but do not think that by becoming angry it will solve your emotional problem.

"Tell me your feelings"

People with emotional problems are often asked to tell their feelings. There are two immediate reasons why this is a misleading demand.

In the first place, the average person is not clear as to what an emotion is, and so may not know what he is expected to say. Until recently, even scholars were unclear about what emotions are.



What's going on
down there?

Let me tell you
my feelings.



Molasses men

I showed him.
(If all you
think about is
getting even -
that's all you
get - even.)

Secondly, we cannot just "tell our feelings." They are not the sorts of things we can tell. When we are asked to do so we tell our thoughts and about some feelings. People who say, "Tell me your feelings," often seem to mistakenly think that emotions and feelings are separate from thought. It would be clearer to say, "Tell me your thoughts and about your feelings."

An example: Revenge

In accordance with our definition of emotion, revenge is a thought which causes a certain feeling. The thought is something like, "I'll get him for what he did to me," or "He did that to me, so I'll get back by doing it to him." These thoughts produce anger plus a desire to harm someone in return. The question is whether revenge makes sense. If it doesn't, then we can change and eliminate revenge by changing the thought part of the emotion.

If your friend pours molasses all over your bed and clothes, you may become angry and "feel" revengeful. Suppose you then pour molasses on his bed. That may make you feel good for a short while, but you may still feel bad for doing a cruel thing. Also, he may do something cruel to you again in return, and



Maybe you will improve your
arithmetic in this jail.
Try counting the bars.

then you to him. Revenge just keeps the battle going and solves nothing. The fight could last for years. The dust would never settle.

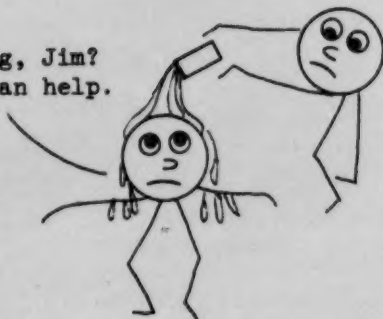
Revenge, doing harm to another because he did harm to you, is not effective, because it does not get at the cause of the problem or solve the problem. It is like putting a child in jail for giving you the wrong answer. Jail will not help him with his arithmetic. Jail may not even help him if he stole money. What is needed is to find out why he stole the money, and correct his thinking about it. Just punishing him may be like revenge, rather than helping him to understand or getting at the cause of the problem. Revenge is just getting back, not getting at the cause of the problem. If by getting revenge you do get at the cause, then it is no longer revenge but corrective behavior. Thus, revenge as such, may never make sense. It is like reacting in anger, rather than thinking about what you are doing.

Your friend, who put molasses on your bed, may have done so because he was confused and felt inferior or frustrated in some way. It may have been his odd way of asking you to help him. Instead of getting revenge you could have gone to him and tried to help him. Many people need help who are afraid to ask for it. Once you talk with him about his problem and try to help



When someone goes too far
with a practical joke it
may be because he really
needs help.

What's wrong, Jim?
Perhaps I can help.



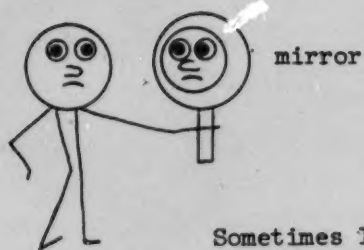
him, he will probably clean up the molasses, and pay you for the damage. If you don't try to help your friend, he may keep doing worse things. It is a beautiful thing to be intelligent enough to help someone, even though he has done some harm to you. People usually do harm only because they are ignorant about the consequences of what they are doing. They need to be helped.

It seems, then, that it never makes sense to get revenge. The thought, "I'll get even with him," is unintelligent. Once we change the thought involved in revenge, we find that we no longer get the feeling which goes with it. Whenever you feel revenge, say to yourself, "Revenge doesn't make sense." What does make sense is to get at the cause of the problem.

We can, in this way, gradually eliminate the emotion of revenge. By changing the thought involved in revenge, we change the negative feeling. Then we no longer have revenge. You may find that you do not now get revenge as much as you did several years ago. Getting rid of negative emotions may take a lot of practice, discussion and clear thinking. The more clearly we think, the fewer negative, and the more positive emotions we can have.

This example shows that:

1.) *Emotions are thoughts which cause feelings.*



Sometimes I'm my
own worst enemy.

2.) *We can change the emotion by changing the thought.*

3.) *Revenge, like other emotions, is not just a feeling.*

4.) *The more clearly we think, the better we can avoid negative emotions and develop positive ones.*

5.) *Revenge and anger are caused by us, by our own thinking, not by others or the situation.*

We create and cause our own emotions

It is not others or situations that make us angry. It is rather our own thought about others or the situation. We can be angry with everyone if we think everyone is against us. We can love everyone, if we understand them.

It is not air pollution itself which causes us to be angry. It is *our thought* that air pollution is bad. It does no good to become angry. We need, instead, to try to stop air pollution. It is we who make ourselves angry, we who see a situation as good or bad. We change our emotions by changing our understanding. Nothing is in itself bad or good. It is we, by our thinking, who see it that way.

anger doesn't make sense.

anger doesn't make sense.

anger doesn't make sense.

anger doesn't make sense.

anger doesn't make sense.

anger does



Anger

Anger, like revenge, doesn't make sense. It serves no purpose to become angry. In the first place, it does not feel good to be angry. Secondly, it does not solve the problem which caused the anger. Also, anger takes the place of intelligent discussion and thinking. If you are angry, it just encourages the other person to be angry too.

Once you see that it is unintelligent to be angry, you will tend to become angry less often. At the moment you feel angry it is important to say to yourself, "Anger doesn't make sense. It doesn't solve problems, just makes them worse." Of course, you will have to admit you are angry when you are, but the above statements will help prevent the anger from coming about in the first place.

Anger is false magic

Anger, like other negative emotions, happens when you are not thinking clearly. Whenever someone is angry, it is a sign that he cannot cope with or adjust to the situation. It is a warning signal that something is wrong. Anger is a way of trying to solve a problem as if by magic.



I'm a slave. I have to
do everything it tells
me to.

ANGER

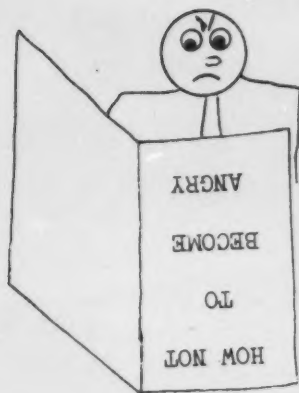
We can't think of a way to solve a problem, so we become angry. Anger may be thought of as a way to protect yourself. But it is one which doesn't really help or protect. Anger works against us. It causes stomachaches, ulcers, headaches, and other disorders. Also, when one is angry he usually cannot think as clearly as usual. When angry, people often say hurtful and false things which they later regret.

Are you a slave of your anger?

When someone makes you angry he gets the better of you. It is a way of making fun of you. One boy knew he could always have fun with his older brother by getting him angry. But then his brother realized he was being controlled by his little brother in this way, and stopped getting angry. The weakest person is the one who cannot learn how not to become angry. He can be controlled by his anger.

Anger-Power destroys

There is such a thing as anger-power. In logic it is called a "fallacy of force" or a "fallacy of anger." This is when a person uses anger to get



First become angry, then
read your book. Does that
make sense?

I'm anxious.
What's going
to happen next?



his way. This kind of power is a monster.

A husband or wife may use anger instead of discussion and reason, in order to get what he or she wants. Anger-power is a kind of craziness or irrationality. The spouse gives in so as not to be treated badly. Anger here does a bad job of it, because the one who is angry is not happy while being angry. The spouse is mistreated both by the anger and by being forced to give up on the subject being considered. The spouse who is angry may get his or her way for a few times, obtain a new coat or a sweater, but it may mean a breakup of the marriage. Anger-power hurts everyone concerned.

It is less than human to be angry

Some say that some situations are so terrible and unfair that we should become angry about them. But, again, anger does not solve these problems. It just adds to the problems by adding to the cruelty. It is emotion pollution. To be angry is both cruel and inhumane.

Anger makes us react, not act

It is not the case that one needs to become



What are you doing?

I'm airing out my tongue.



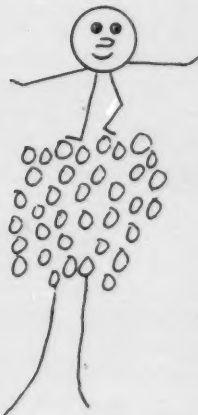
I'm pretending I have stick feet.



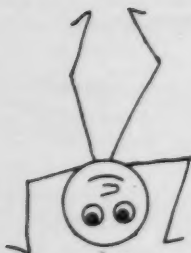
I'm pretending I'm ink on a page.



I'm standing on a tree.



I'm walking on my head upside down.



angry in order to push himself to do something. This is not only because when you are angry it takes the place of action, but also because when you are angry you are too nervous and excited to think clearly. Thus, you may act in an unintelligent way. Often people watch killing in wartime on television and become angry, but do nothing about it except reach for another soda. Anger here takes the place of action or doing anything about it.

Also, if you needed to be angry in order to get going on something, then the way to solve any problem would be to first become angry. A hard worker would be someone who is angry all of the time. A mathematics book would read, "First become angry, then work on the problems." Being angry also makes a person upset and exhausted. It does not make sense to think that we must be angry in order to get ourselves to act on some problem.

If a mother yells at her child who just broke a cup, "What do you think you are doing?" it is a reaction, not intelligent action. The child could calmly reply, "Well, I'm breaking a cup." The answer is obvious. Understanding and action are called for, not mere anger and reaction.



I did it. I'm guilty.
Then I shrank to this
size.



I didn't kick him.
My foot did.

Anger is a kind of ignorance

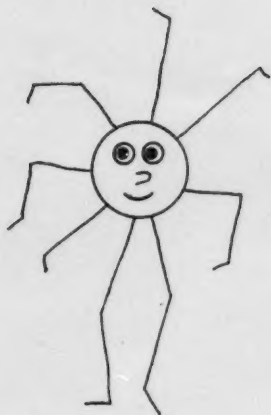
Thus, instead of becoming angry with someone or something, we should discuss and act intelligently, get at the cause, and solve the problem instead of just reacting with anger. To be angry is to be ignorant about how emotions work, to be unable to control them and to fail to be able to cope with situations.

Guilt

The emotion, guilt, is also a thought which causes a certain feeling. We "feel" guilty when we think we harmed someone or wish we had not done something that we did. We say to ourselves, "I did something *bad*." "Bad" is an ethical term which leads to the emotion of guilt.

Guilt is a negative emotion. It involves an unpleasant feeling. Like revenge and anger, guilt is a sign of poor thinking and inability to effectively or intelligently deal with a problem.

Having an unpleasant guilt feeling doesn't help anything or anyone. It is a form of self-punishment rather than self-correction. If you did something harmful to someone it does no good to "feel bad." Like anger, it is a kind of emotion pollution.



If I had six arms I
could do more. I'm
terrible because I
only have two.

Instead of "feeling bad" because you hurt someone, you could do what is possible to make up for that hurt. You could talk with him or her, apologize and find some way to help. That is, by changing your thoughts and actions you can prevent and eliminate guilt. This stresses trying to avoid doing any wrong in the first place. In any case, just "feeling bad" does not help anyone. Guilt does not solve problems. It is just a reaction to a problem.

There is no reason to have guilt if we have done all we can to prevent our wrong doing, and if we try to change and make up for it. We can only do what is within our power. There is no reason to "feel bad" or be guilty if we have done and do all that we can. We can only do what is within our power.

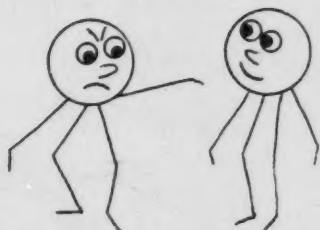
Guilt and inferiority are mistakes about ethical terms

We "feel" guilty when we do something "bad" or do something we "shouldn't" have done. But "bad" and "shouldn't" are vague ethical terms. So we have to be clear about ethics, or terms like "good" and "bad," before we can fully understand emotions.

To say, "What I did was bad in itself or just



You need never feel criticized.



What's wrong with you?
How come you are never
angry? You must be sick.

bad," makes no sense. We don't know what "bad" means here. To make sense of "bad" you must ask what is meant by it and why what you did was "bad."

Thus, if you feel guilty because you think you were bad you may have made a mistake. You need not "feel" guilty just because someone tells you you are "bad." They may say you are "bad" just because you do not act as they do, or do not have the same beliefs they have. Many people even mistakenly think it is "bad" if you do not become angry. Also, you may feel guilty because you do not act tough and hurt people, as in the case of some teenage gang members. Some people may try to make you feel guilty if you do not do what they want you to do. It can be a way of controlling you for their own benefit. Some try to make others feel guilty just to make them feel bad or inferior.

Suppose you do find out exactly what "bad" means in your case. For example, you feel bad because you broke a window. You just apologize, pay for the window in some way, and try not to break any more windows. There is no reason to "feel" guilty or "bad."

For the same reasons, it makes no sense to "feel" guilty or inferior about yourself. You can only do what is within your power. You are not "bad" or "worse" than others or "inferior" as



I'm not good for anything.
I burned some toast.

such. One cannot do and be everything. Some things one will not be very good at. Not everyone can be a genius, or a football player. The trick is to accept what you as an individual are and can be. In this way you need never "feel" inferior, guilty, or "bad" about yourself. It is harmful and irrational for you to feel inferior, "bad," or guilty. Millions of children and adults are unhappy most of their lives merely because they make the mistake of "feeling" inferior or guilty. If they understood what emotions are and how they work they would not make that mistake.

Fear

Fear is another emotion, a thought which guides feelings. The thought is, "Something is dangerous or harmful to me." We have a great many fears as we grow up. Many of these fears disappear as we become older and understand more. But there are a number of fears which there is no good reason for having.

One of the essential things about coping with fear is to make sure the fear is a real one. Children and some adults fear ghosts and similar sorts of things which do not exist. We may fear not being able to do something



What makes you think
I'm afraid of ghosts?
Or mice?



because we are not sure of our abilities. As we learn what our abilities are our fears about what we can and cannot do diminish.

One high school student feared that he would not qualify for the basketball team. He also knew that if he smoked he would be immediately rejected from even trying to qualify. The fear that he would not make the team made him very tense. He then decided to smoke to make sure he would not be on the team, so as to avoid the tension. It is fuzzy thinking but people think funny things when they are fearful.

Our thoughts not only cause feelings, they also cause us to have images. If we fear mice, we may begin to dream of them or imagine we see them attacking us. Part of our thinking is in images. If we are to eliminate our fears, we must also eliminate the unpleasant images which go with them. Once we have the thought that mice are not really harmful, and think that as we watch or have an image of a mouse, we will view mice as less fearful. Also, we can purposely imagine mice running from us, rather than of ourselves as standing in fear on a chair. Fear of mice may not be important to you, but the principles used here apply to any fear or emotion.

It does not make sense to fear, except when it makes us aware of a dangerous situation, and



Who's in here with me?

48

56

fear may be largely avoided or eliminated. Fear does not make sense when it does physical and mental harm to all concerned. Fear may be avoided by having the right sort of thinking. First, we must see that our fear is based on some real event not an imaginary one. People often have an irrational fear of mice, failure, rejection, personal looks, etc. Of course, people will always experience fear to some extent.

Next, it is important to think that fear is often of no help. It does not solve problems. If you fear pain you will have to learn how to avoid it. If you cannot avoid it you will have to accept it. Why make it worse by experiencing fear in addition to pain? Shakespeare once suggested this when he wrote that cowards die many deaths before their own.

So instead of fearing, do what you can to avoid unpleasant situations and accept that which you cannot do anything about. By having these thoughts you will find that you will gradually become less and less fearful. At the same time you will have a powerful feeling of courage, of accepting what is, of having the intelligence to avoid and cope with fear. It is an outstanding individual who does this. Now, with the above knowledge of emotions, you may do so also.



How do we cause our
arms to move? Maybe
there is a button or
lever somewhere.

Three Principles

1. Reduce all abstract terms and ideas to concrete and particular examples.

So far, we have discussed emotion, ethical terms such as bad, guilt, anger, fear, and it has been shown that they are misused often. They are too abstract and so were defined and made concrete. Whenever any term in any area is used, it is important to understand it clearly and ask questions such as: a.) What is it like? b.) What do you mean by it? c.) What are some examples of your theory? Even the number "1" is abstract. When we ask these questions we find that often the most familiar ideas are the most difficult to define or clarify, e.g., "What is love?", "What is time?", "How do we cause our arms to move?", "How do we see?", "How does humor work?"

One of the best ways of finding false theories or statements is to ask for specific, concrete examples or clarifications.

2. Be conscious of every action, thought and feeling you have.

There are two parts of this. First, it is important to be aware of your thoughts, feelings and actions. This is a difficult task and few people are very aware of themselves in these ways. A great writer, psychologist, or philosoph-



I've read a lot of
serious books. It
helps my beard to
grow.

er may be more aware than others, but most people live rather unconscious lives. People do not usually take the time to find out how to become more conscious and more aware of such things. They seldom read serious books about them. It is also important to write and think carefully about your own thoughts and feelings. To become conscious and aware is largely to learn about and use language. To write and speak well is essential to becoming conscious and thinking well. It is no good to say, "I think well, but speak and write poorly." Thinking and language use are largely the same. The conscious person is not only an intelligent person, but one who is most able to enjoy life.

Take this as a law: Be conscious of every act, thought, and feeling.

I was once playing chess. I had this choice: I could either move the pieces, guess, and hope for the best, or I could think about each possible move. I chose to think about each move. My opponent said, "You play well. You are deliberate in every move." I then thought that it would be a good principle to apply to life as well. So, before saying or doing something, I chose first to think carefully about it. I could then work to eliminate the negative emotions and develop the positive ones. I also made sure that my actions were consistent with my



One day I tried to go both ways
at once.

thought and feeling. I did not want to think one thing yet find my desires lead me to do the opposite.

Imagine a person being told that he should become a doctor. He may agree that he should do so. But then, after many years of school and several years of medical practice, he may suddenly realize that he really likes to write poetry or stories, and prefers it to working as a doctor. A poet may, on the other hand, desire to become a doctor. To realize this is, at last, to become conscious of one's own thoughts and feelings, rather than merely do what others think, or what people usually do. The ancient philosopher, Socrates, once said, "Know yourself." We see that he was right in suggesting that, but it is one of the most difficult things we could do. It takes an unusual and sensitive person to know himself. Socrates also said, "The unexamined life is not worth living."

It is as important to be as deliberate and careful with one's emotions as it is to be deliberate about not polluting the air, not eating poisonous food, and not throwing garbage at each other. It is a kind of pollution. Many or most of the harmful things we do to each other are done because we are not aware, conscious, or deliberate.

3. Learn to be objective and rational.



Why?
How do you know?
What does it mean?



Who's that odd
person? He should
be locked up.

Few people are able to give really scientific and objective descriptions of actions or events. They need to be trained to do so. We are often too quick to label someone as student, thief, mean, stupid, etc. without really finding out more about the person. Remember that every description you give, requires evidence for it. It is no good just to say, "He is not very bright." We need adequate and objective proof.

If we are subjective we are not able to discuss things intelligently. Prejudice is based on being subjective, rather than objective. A subjective statement is one which is based on whatever anyone thinks without examining the evidence for it. It is opinion rather than knowledge. Subjective thinking can be very harmful.

Most people are not interested in inquiry or critical analysis. People do not like to be questioned about their beliefs, statements or actions. They do not get together and have discussions about the nature of time, mind, emotion, death, anger, love, ethics, how to think more clearly, etc. Most people have never had a course in ethics, or a critical course in philosophy or logic. It is usually regarded as being rude if you start to talk with people about such things. The philosopher, Socrates, found this out and so was called a "gadfly," someone who supposedly bothers people with questions and



Evil eye of the philosopher.
(It's really just being critical
to help solve problems.)

honest inquiry. The philosopher, Nietzsche, also found this out, and said that one of the most difficult things to overcome is the majority of people who do not want to question or inquire. Thus the philosopher was thought to be a questioner and to have an "evil eye" for inquiry. He would question everything—even, as follows, the emotions of humor and love.

Humor

We may now briefly examine humor to see how it works. First of all, it is an emotion. We saw that emotions are thoughts which cause or guide bodily feelings. Thus, humor is thoughts which cause feelings. But we must go further to find out what kind of thoughts produce humor and laughter. All emotions are thoughts which cause feelings, but we must know which thoughts and feelings they are in order to tell which emotions they are. Remember, we never have exactly the same emotion twice, and we must know the specific thoughts and feelings involved in order to know which emotion it is. What thoughts, then, produce humor?

Humor occurs when we *think* that a mistake or deviation has been made. An example of this is when a pupil mistakenly puts on the board



Oops!

60

68

$2+2=5$. This can cause us to laugh. But not this alone, because it may cause the teacher to become angry. Why do we laugh rather than become angry? The teacher is thinking, "That is the wrong answer and it is bad. I must correct it." But the pupils who laugh are thinking, "That is the wrong answer and the pupil thinks it is right. But it is not bad. It doesn't hurt me."

Thus, we must add to our theory. Humor is the thought that there is a mistake but one which is not bad or harmful. The thought "It is a mistake, but not bad or harmful," leads to humor. For example, we laugh if someone slips on a banana peel, but stop laughing if, when he falls, he breaks his leg. The thought, "It is a mistake, but is bad or harmful," leads to anger.

Thus, for something to be humorous, we must not take the mistake seriously. If we are too serious we will not laugh at a joke. To be too serious is to say, "This is bad or fearful." A person can take himself too seriously also.

Thus, humor is a mistake which we do not take seriously. But there are as many kinds of humor as there are kinds of mistake. Humor is not just laughter, or just a feeling we have. Here are some of the kinds of thought or mistakes or deviations which produce humor. Humor is caused by deviations.

1. Deviation from what we expect.

Example: Your teacher plays with a toy on the floor.



Why are you looking at me
like that?

2. Deviation from what we are familiar with.
Example: Someone puts blue food coloring in his milk.

3. Deviation from what usually happens.
Example: A frog jumps into your soup.

4. Deviation from what we usually see or sense.

Example: You purposely sing off tune, or spot a flying elephant.

5. Deviation from what people usually do.
Example: Fry eggs in the shell. Open a letter from the center of the envelope.

6. Deviation from what is considered proper.
Example: Eat lemon pie with your fingers.

7. Deviation from good reasoning.
Example: "I love to walk alone." "So do I. Let's walk together."

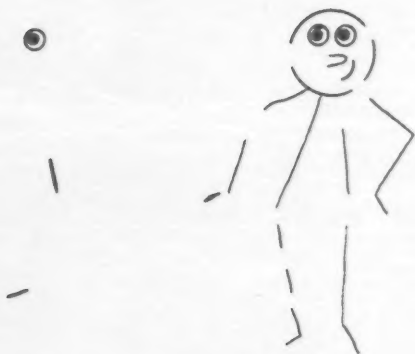
8. Deviation from a use or purpose.
Example: A door forty feet high and one foot wide.

9. Deviation from what we believe.
Example: People flying without wings.

10. Deviation from the correct answer.
Example: London is the capital of Tokyo.

11. Deviation from our likes or desires.
Example: "Come to my party tonight. We are having spinach and crackers."

12. Deviation from our goals.
Example: "What our country needs most is more bubble gum."



I may be badly erased but you
should see my friend - Oh, that's
right, you can't see him anymore.

13. Deviation from our knowledge.

Example: A magician pulls an egg out of the air and we do not know how he did it or what laid it.

Once we know that humor involves these kinds of mistakes and deviations we can better create humor. There is much more to know about humor. We can find that out by seeing what mistake or thought is involved. The following are a few more examples.

1. Obvious or circular humor.

Example: "How to tell a joke: Start at the beginning, go to the middle, stop at the end."

2. Pun or double meaning.

Example: "You can skate more than one mile on a piece of bread."

3. False reason.

Example: "Why did you marry?" "I had to go downtown for some lettuce anyway."

4. Unexpected honesty.

Example: "I'm a lot dumber than I look."

5. Exaggeration.

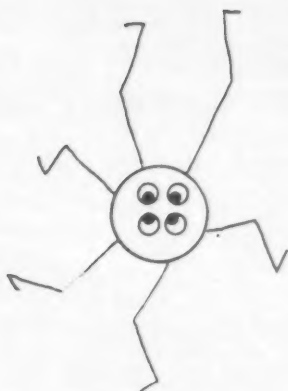
Example: "In California, 45 miles per hour is for changing tires."

6. Ignorance.

Example: Boil an egg without water.

7. Irony or saying the opposite of what we believe or want.

Example: "All right, children, raid the refrigerator, stay up late, make a mess, talk back, and fight."



I think they put us together
wrong.

8. Contradiction.

Example: "He is a married bachelor." "This is not a sentence." "He was arrested for driving without a vehicle."

An understanding of the theory of emotions can allow us to investigate in detail how each emotion works. We saw a few of the thoughts which produce humor. This allows us to better understand how humor works. It also gives us techniques for creating humor. One need not be born with a "sense of humor." One need only learn how to understand and create it. You can further your understanding of humor by analyzing jokes and cartoons yourself. See what mistaken thoughts or deviations are involved in them.

Reason is the key to emotion

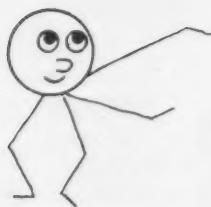
The purpose of being objective and rational is to gain knowledge, but also to be as kind and fair to others as possible. It is to be able to have positive rather than negative emotions. It is to discuss fairly rather than argue angrily for only one's own cause. Subjectivity and irrationality lead to ignorance, anger and unfairness.

You always know that if you are being rational, then you are doing the best you can, are being the most effective and the most fair.



If you are rational, you
always know you are doing
the right thing.

**Rationality is the most solid thing one can rely
on in complex, confusing, emotional situations.**



I love you, stick
woman.

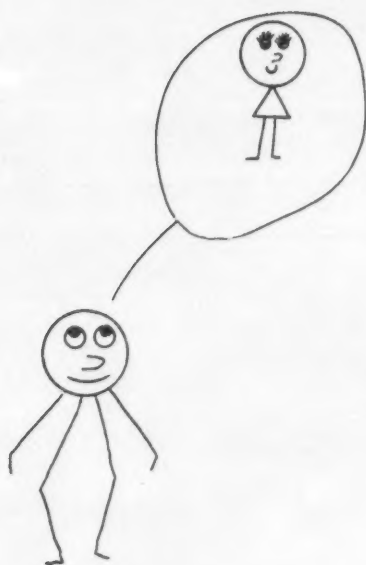


What do you mean
by "love"?

Rational Love

Love is also an emotion which needs to be clarified. Love is one of the most important goals we have. The word "love" is very familiar, yet unclear. Adequate definitions of love have only recently been given. It is often thought that love cannot be defined. But if we do not define it, then we will not really know how to tell if we are in love or not. Also, we will not know how to love if we do not know what it is in detail. We wouldn't know what to do. It's easy to say "love one another" but we need also to know how to do that. This is to object to those who say "Love is abstract. It cannot be defined." Now it is seen that if we do not define and understand it, we will not know how to love and we may thus cause great harm. An important principle to use here is: Reduce all abstract and vague terms to concrete examples and descriptions.

It is not clear what is meant when one says, "I love you." He may just say that phrase when he wants something from you or when he has a certain feeling. Wherever "I love you," is used it should be kindly challenged (silently to yourself or aloud) by saying, "What do you mean by that?"



I'd fly underwater for you.

Romantic love is an irrational kind of love. *Webster's Dictionary* defines "romance" as:

"To exaggerate or invent detail, something that lacks basis in fact."

"Romantic" is: "impractical in conception or plan (visionary): marked by the imaginative or emotional appeal of the heroic, adventurous, remote, mysterious, or idealized."

In romantic love we have a great need to touch and be close friends with another person. The need is so great that we often imagine the other person to be everything we desire, without looking to see what the person is really like. When we later find out that the person is just an ordinary human being, and one different than the one we thought, we may fall out of love.

Romantic love is also often confused with the feelings we have of being close to a member of the opposite sex. Love which is based on mere feeling, tends not to last very long. Romantic love is a mixture of temporary feelings and make-believe. Romantic love is the defense-mechanism by which reality is distorted and idealized in order to, as if by magic, make life suit all of one's hopes and desires. The lover acts like a madman or poet. He sees the loved person as the only thing that exists. He says, "You are the moon, the stars, and everything to

Be sensitive to people's thoughts.
Whatever anyone says is significant.



Erp prg eptz.

me." And that sounds pretty good. But in fact, romantic love requires that we never love a real person, but only the person we imagine. The main thing about romantic love is that it tends not to last very long. The feeling soon goes or the lover sees what the loved one is really like.

Love, like other emotions, is thought which causes feeling. Thought is like things you say aloud or to yourself. It may also involve images. "Falling in love" may, then, be understood in this way. You have thoughts that you like tall students, slightly older than you, who have dark hair and are warm to you. Then you meet someone who is like this. You "fall in love." At the time you think it is just a feeling, but actually this feeling is based on and caused by your earlier thought. Your thoughts may be poor ones, though, and so you may "fall in love" with someone not suitable for you. One girl thought football players were nice until she dated one for awhile. She found that he was not interested in anything other than football. Thus, it is important to know in advance of "falling in love" what kind of person is best for you. If you are just interested in handsome people you may find that beauty alone is not enough to make a relationship last. In the emotion of romantic love the wrong thoughts cause the feeling.



That's interesting. I thought love
just happened. But it is really I
who create it and make it what it
is.

For a lasting and full love, certain things are needed. This may be called "rational love." With rational love the following thoughts and factors cause the feeling:

1. Your thoughts about the other person are intelligent, realistic and rational. They are not based on fantasy, pity, or on neurotic needs or desires. The philosopher, Seneca, wrote,

"Only a wise man knows how to love."

2. You know the other person well.

3. You know your own needs and desires well.

4. One of the most essential requirements for a lasting and excellent love relationship is that you be able to communicate honestly and openly so that you can constantly build the relationship, solve any problems which come up, and enjoy talking with one another. Without good communication it is not likely that there can be a good or a lasting relationship.

5. Because love is thought (talking silently to yourself or aloud) which comes before a feeling, it is you who really create love. It is, then, necessary to keep having thoughts which are positive in order to create the love. Love is something you do; not something that happens to you. Love is what we make it.

6. Love involves many specific things such as



Shakespeare wrote, "Love is all truth, lust full of forged lies."

Emotions are thoughts which produce feelings. If the thoughts are fair, honest and accepting, it can produce great freedom and a new kind of emotion. A new kind of person is created.



being kind, knowing what pleases the other person, etc. Love involves knowing and doing these specific things. Shakespeare wrote,

"They do not love that do not show their love."

7. Because rational love is based on objectivity and reason, it is fair and honest. It gives a feeling of trust and total acceptance of the other person. There are few if any negative emotions. It is ongoing because both are mutually creating a better relationship. There is no real fear of conflict because by open discussion problems can be solved. This kind of relationship makes two people free from doubt or worry. Their needs are met in the easiest way. In rational love the thoughts produce certain feelings. There is a complete surrender to and acceptance of one another. It is a freedom. This sort of rational love can produce a great change in those involved and an experience more valued than any other. It is a new kind of knowing. A new kind of person is created. Rational love cannot be completely reached by everyone, but we can learn to increasingly bring it about and so to experience it more and more.

According to one writer, Robert Burton,

"To enlarge or illustrate this power and effect of love is to set a candle in the sun."

If you follow any of these
arguments about emotion
it shows that you can be
critical and can even do
critical philosophy.
Philosophy is just critical
thinking and clarification
of ideas.

